For the purpose of appointment of Munsiffs, the High Court followed two principles, one of recruitment from the bar and the service, and the other of communal representation. Fifty per cent of the appointments were set apart for the bar, and fifty per cent for the service. Of the appointments made from the service, none could go to the Ezhavas as there were no Ezhavas in the service. They had therefore to take their chance in the recruitment from the bar. For the purpose of recruitment from the bar, the principle of communal representation was followed. Now, the communities recognised by the High Court for the purpose of appointments came under four heads, Nairs, Christians, Brahmins, and "other communities" made up of Ezhavas, Vellalas and all others. Taking their turn among this last nondescript group, Ezhavas could not be *sure* of getting a place at any time. The total number of Ezhavas in the State was about 7 lakhs *i. e.* the same number as Nairs. But Nairs were treated as a separate community by themselves and they had now 13 Munsiffs in the service. What was worse was that (Tamil) Brahmins numbering only 50,000 were treated as a separate community and they had 10 Munsiffs. But Ezhavas who numbered 7 lakhs had no separate existence by themselves and they had not a single Munsiff. The member therefore urged that in view of their numerical strength Ezhavas might be treated as a separate community for the purpose of appointments in the Judicial Department.

The member referred next to the encouragement of Ezhava educational institutions by Government. What the member wanted to talk about in this connection was not the kind of ordinary encouragement in the form of building grants, equipment grants etc., which were given to all schools in general, but those special encouragements in the form of free grants of lands, timber etc, which were so far given only as a favour to certain selected communities. Government had, for example, given timber free of cost to the St. Berchman's College at Changanachery, and lands free of cost to the Union College at Alwaye and the Nair Service school at Changanachery. The member had absolutely no grievance about the grant of these concessions to these institutions. All that he wanted was that a discrimination should not be made in this respect against the institutions of his own community. And for the present he wanted any help only to a single institution *viz.*, the S. N. V. School at Nedunganda. The managers of this school were hard put to it to find the means of extending the premises of this school. If Government had a mind to help them, they could easily grant to the school a portion of the Sirkar lands close by. These lands could be taken up for the purpose of the school without any difficulty whatever.

Lastly, the member urged that permission might be granted to the managers of the English Middle School at Muthukulam to open Form III in that school. Permission was now withheld presumably on account of certain objections under the Education Code. The rules of the Education Code might be relaxed in some measure in the case of this school and in the case of other institutions established by backward communities like the Ezhavas at least for some time.

PRESIDENT'S REPLY: Mr. Kunjukrishnan, on the subject of Ezhavas and the Judicial Department, I have only to invite your attention to replies given by the Dewan to similar representations in this Assembly.

I have no doubt that the concessions allowed to other communities in the matter of opening new schools and equipping them will not be denied to your community. The concessions asked for in regard to the Nedunganda school will be looked into. The provisions of the Education Code apply to all schools alike and they cannot be relaxed in favour of institutions opened or maintained by any particular community.

163. Ezhavas and the public service.

MR. MULUR S. PADMANABHA PANICKAR (*Member, Nominated*) said that the Ezhavas were but poorly represented in many departments like the Education Department, Registration Department, Revenue Department, and Anchal Department. Several new appointments were now going to be made in the Registration Department. A few of these might be given to the Ezhavas. In the Education

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Department there were only three Ezhava teachers in all, and these had only acting appointments. In H. H. the Maharaja's College for Women there was an Ezhava girl appointed as a tutor, but she also had got only an acting place. These candidates should be given due encouragement.

Speaking of women generally, the member said that the proposal of Government to entertain women in the public service was bound to prove a very successful one fruitful of good results.

PRESIDENT'S REPLY : Mr. Padmanabha Panikkar, in regard to your observations regarding the claims of qualified women for entertainment in the public service, I would refer you to the Dewan's opening address in which he says that a G. O. will shortly issue on the subject. That had better be awaited.

164. Ezhavas and the Legislative Council.

MR. K. P. MARTANDAN VAIDYAN (*Member, Chirayinkil taluk, Group II*) said that in both the last two general elections, Ezhavas could not get a single elected member to the Legislative Council. Under existing conditions, they could not also expect to get one in future. The member therefore requested that special constituencies might be established for the Ezhavas or that the number of Ezhava members nominated to the Council might at least be raised to four.

In regard to the electoral rolls, he said that these were often imperfect. Owing to the vagaries of the Proverthicars the names of several qualified persons were often omitted from the lists and the names of others who were not qualified were included. Persons who actually paid five or more rupees as tax were not included in the lists merely because the Tandaper accounts had not been brought up to date or in other words merely because some Proverthicar had not done his duty well. The member therefore urged that all persons who as a matter of fact paid the prescribed minimum of tax might be made eligible to vote even though no pattas were issued in their names.

The member also wanted more Ezhavas to be appointed in the public service, especially in the Registration Department. Particularly, the claims of clerks in the Secretariat had to be considered for promotion to the Registration Department. It could certainly be expected that the present Director of Registration would do his best to do justice to the claims of the Ezhavas.

PRESIDENT'S REPLY : Mr. Martandan Vaidyan, you want more Ezhavas to be appointed in the public service especially in the Registration Department. You yourself admit that the present head of the department is devoting his personal attention to the question. In regard to the representation of Ezhavas in the Legislative Council I have nothing more to add to what the Dewan has already said on the subject.

As regards the omissions in the preliminary electoral roll, the only course available is to put in the necessary objections before the revising authority constituted under the electoral rules and have the defects rectified.

Your request that the claims of Ezhava clerks in the Secretariat for promotion in the Registration Department will not be lost sight of.

165. Nomination of a representative of the Vira Saiva community to the S. M. P. A. every year.

MR. S. SANKARA PILLAI (*Member, Mavelikara taluk*) said that the Vira Saivas in Travancore were generally known by the appellation 'Pandarams'. But 'Pandaram' was not a caste name. It was only a title conferred upon certain families by the Jagat Gurus of Kumbhakonam and other mutts. According to the Census Report of 1921 there were 14,000 Vira-Saivas in the State. But there were actually about 25,000 members of the community at the present time. In spite of its numerical strength, this community was not receiving due representation in the public service and in the public bodies of the State. Sometime back the Travancore Vira Saiva Samaj represented to Government the disabilities of the Vira Saivas, and Government in their letter Dis. 1457 G. A. dated 11-10-1927 required them in reply to send a detailed statement of their grievances. This they sent on 29-3-1103 and one of the prayers made in it was that a representative of the community should

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